121 harvesting it, require no centralized authority and render it possible and
182 even probable that the management of production or distribution be carried
433 on without it. The same may be said, on the whole, for all the hunting,
[241] fishing, and gathering harvests, a notable and probably permanent feature
[22] of Yaruro ecology. Perhaps the only crop which has a marked seasonality is corn, but its absolute size in the total production, its geographical distribution in production, and its position relative to all other harvests renders it insignificant as an effective promoter of managerial functions and
[56] formal arrangements of social stratification. It is unlikely, given Yaruro ecology that the forms of surplus would change; consequently their concomitants in social structure would remain constant.

On the basis of the formal characteristics of the ecology and of the surpluses one may deduce an essentially egalitarian social organization, with minimal ranking and leadership and with dispersion of the acts of
[56] economic distribution among a number of adult males or females any one of
[462] whom may produce a small harvest surplus at any time. With a relatively steady and reasonably comfortable total subsistence base, and with eco-
182 logical arrangements which are spatially repeated in identical form up
[582] and down river, no necessity exists for stringent rules of local exogamy as an institution to regulate the labor force by redistributing its members. One would expect frequent marrying in the village according to the convenience of the contractants, and out-marriages to occur either as ecoomic
[562] opportunity offered elsewhere or lack of women at home urged one out. The combined biological and productive role of women, with their particularly important technical roles in gathering and in food preparation, suggest sedentary communities and a matrifocal emphasis in the rules of residence. However, the importance and location of the man's economic contribution
[591] might be expected to balance this to a degree so that one might deduce male uxorimatrilocal residence but with other, subsidiary patterns. This in fact occurs, occasional male matrilocality or patrilocality [18] comprising the subsidiary residence rules. Political authority would be vested
[623] in the community, mainly among its elders, since little or no ranking or stratification is to be expected. In fact, Yaruro socio-political forms, in general, conform to all of these deduced conditions. They represent a model for any society based on the kinds of ecological conditions or form of ecology we have described. Where the ecology is even more restricted the deduced characteristics should be matched even more closely by the observed
[171] data. In this respect, the Sirionó, for example, tend to confirm the hypothesis in that their partial sedentariness which revolves about horticulture is associated with matrifocal social organization: matrilocality and matrilateral cross-cousin marriage. They also possess autonomous local communities. [19] The Apinayé also tend to confirm the hypothesis. [20]

Where our analysis permits us to predict about the course of the ecological conditions, we should also be able to extend this prediction to the social structure. Since, under the given ecology, we can establish a maximum population for each Yaruro socio-cultural unit, and under the given technology we would expect no significant change in the ecology, no significant

[18,19,20 [For footnotes see pp. 43-44 category 116 --Analyst]